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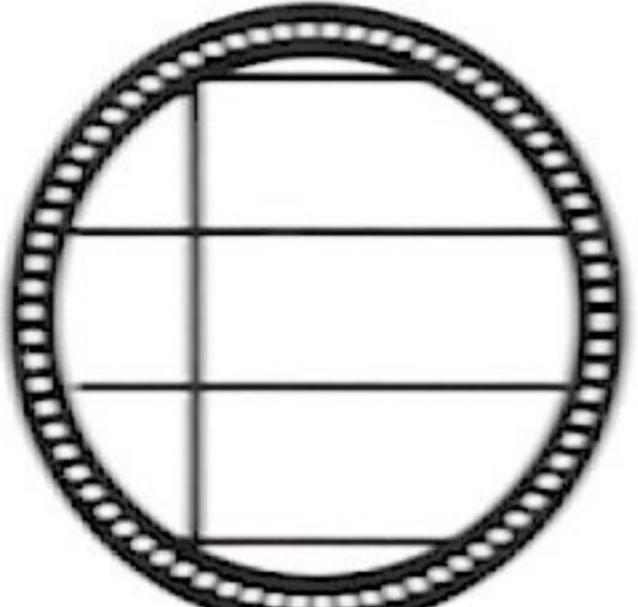
COMPOSITION BOOK

NAME Introduction to Women
SCHOOL and Gender Studies

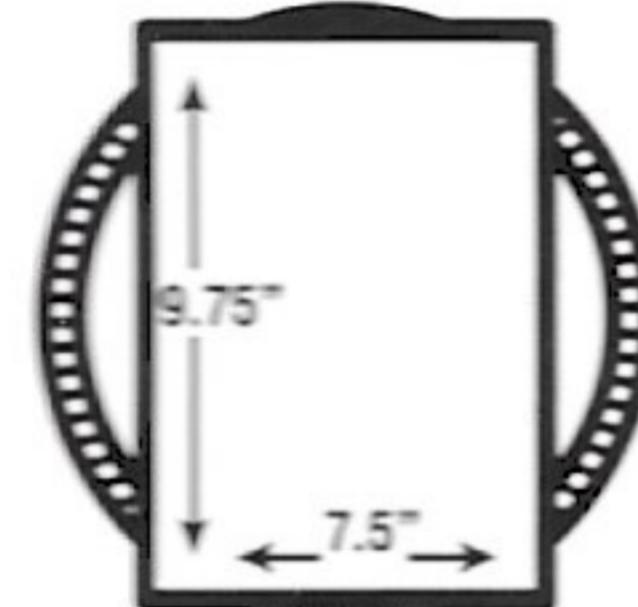
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80 SHEETS



COLLEGE RULED



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Threshold Concepts in Women's & Gender Studies (chapter 1)

Why "Ways of Seeing, Thinking, and Knowing?"

Michele Tracy Berenger and Cheryl Randeloff State in their book 'Transforming Scholarship: Why women's and Gender Studies Students Are Changing Themselves and the World' that "Students Pursuing Questions in women's and gender studies are a Part of an emerging Vanguard of Knowledge Producers in the US and Globally"

This aims to those who read it to new ways of thinking that be taken, reflected on and used outside of the classroom, in real world situations. Bridging the gap so many people believe is between academia and the outside world.

Mala Yousafzai: A young Pakistani Women who struggled to gain access to education for girls in a Pakistani area due to the Taliban Prohibiting it

"feminist ways, of seeing, thinking, and knowing are actualized."

Rosie the Riveter: an image used in the United States to recruit women workers to industrial jobs during World War II, and has become associated with women's strength and empowerment.

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Feminism, Stereotypes, and Misconceptions

As a term feminism has a history of first being coined was in France in the 1880s as féminisme and made it's to the United States by the first decade of the 20th century but wasn't widely used there until the 1960s.

According to Estelle Freedman "Feminism is a belief that women and men are inherently of equal worth. Because most societies privilege men as a group, social movements are necessary to achieve equality between women and men, with the understanding that gender always intersects with other social hierarchies."

"Advocating for feminism or being a feminist can take many forms."

"Although feminism is, in substance, always attentive to power differences that create inequalities, particularly those that create differential opportunities for women and men (but also those that create racial and ethnic, class-based, or sexuality-based inequalities), feminism is also an epistemological shift away from a history of androcentric bias in the sciences, social sciences and humanities. As such, it is not just an "area study" (again, not just about "women") but something much deeper: a way of orienting to academic work that is attuned to

Threshold concepts in women's and Gender Studies (Chapter 1)

Power relations, both within the academy and within Knowledge construction itself."

The many lingering misconceptions about feminism and feminists:

Feminism is dead

Feminists are ugly, hairy, braless, don't wear makeup, etc.

Feminists hate men

Only women can be feminists

Feminists are lesbians (or male feminists are gay)

Feminism is solely for privileged women interested in equality with similarly situated men

Feminism's history in the United States often tends to exclude women of color, working-class women, and lesbians, as well as ignoring or downplaying issues that those groups face. As Mikki Kendall notes "For a movement that is meant to represent all women, it often centers on those who already have most of their needs met"

main barriers to further progress toward gender equity no longer lie in people's personal attitudes and relationships. Instead, structural impediments prevent people from acting their egalitarian values, forcing men and women into personal accommodations and rationalizations that do not reflect

Threshold Concepts in Women's Gear Studies (Chapter 1)

their preferences.

The History of Feminist Movement

The first wave of feminism in the US began in the mid-19th century then progressing the early 20th century with the Second Wave starting in the mid-1960s and the third wave starting in the early 1990s.

The first wave of feminism is usually considered to have started with two women in particular, Lucretia Mott and Elizabeth Cady Stanton who attempted to participate in the World Anti-Slavery Convention in London in 1840 but were not allowed to attend due to their sex.

The third wave of feminism arose in the early 1990s, sparked by the Supreme Court confirmation hearings of Justice Clarence Thomas. The hearings were marked by accusations that Thomas had sexually harassed Anita Hill when she worked for him at the Department of Education and the Equal Employment Opportunity Commission.

Contemporary feminism in the United States has also taken a more global turn, with the identification of issues that transcend national borders and the creation of transnational feminist organizations.

Threshold Concepts in Women's and Gender Studies (Chapter 1)

Backlash to Feminism and Other Social Movements

Feminism had gained a lot of backlash stemming from a lot of reasons, such as having some underlying transphobia.

Women's and Gender Studies as an Academic Field

The academic field of women and gender studies has been around for 50 years, with the first women's studies courses and programs being created in the late 1960s and early 1970s. It came into being during the second wave of United States feminism. Many professors and students who identified themselves as feminists began to question and critique what was being in higher education, how it was being taught, and who it was being taught by. They pointed out how women's experience and perspective were absent in the curriculum.

The name and curriculum eventually was built upon to include terms of gender and sexuality. More so fit to teach and also research the topics of men and masculinity and the questioning of gender as a binary concept.

Women: Image & Realities, A Multicultural Anthology (chapter 1)

Women's Studies Courses are meant to investigate and ~~study~~ women's contributions, perspectives, and experiences, placing them at the center of inquiry. Women Studies approach to education emphasizes interactive learning that challenges students intellectually as well as emotionally, often channeling students real world experiences and interactions as a factor to analyze. Curiosity and asking has always been a central element of women's studies education. Learning to ask questions is a part of crafting what Cynthia Enloe calls a "feminist curiosity." A "feminist curiosity" often means asking questions about the condition of women and their relationships between themselves, each other, men.

"In sum, the dominant message is that human experience equals male experience. Sometimes this message is overt, but it is sometimes so subtle and deeply embedded in the educational experience that we are not aware of it."

Women: Image & Realities, A Multicultural Anthology (chapter 1)

Women's studies emerged from the feminist movement of the late 1960s and 1970s, stemming from the rhetoric that women are worth learning about and that understanding women's experiences helps us change the current condition of women.

"The word gender, for example, used to pertain to only grammar but has come to mean the socially constructed behaviors and characteristics that are associated with each sex. While gender is a social category, the word sex applies to the physiological identities of women and men. The distinction between sex and gender enable us to see that the particular expectations for women and men in our culture are neither immutable nor universal."

"Recently, however, feminist scholars have argued that sex itself is not purely biological but has been powerfully shaped by gender."

The word sexism was created out of the phrase "sex discrimination" because that did not seem to adequately describe the pervasive bias against women in our culture. Sexism has come to describe behaviors, attitudes, and institutions based on the assumptions of male superiority.

Women: Image & Realities, A Multicultural Anthology (chapter 1)

The term Patriarchy is used to describe a society where older men are in positions of power and a male dominated society. This term is referred to as the "power of the fathers"

It is clear how the central concepts of many academic disciplines excluded women or assumed women's inferiority to men.

In the field of tradition history teachings, subject matter is usually limited to things such as political parties, wars, and the economy. A domestic world where many women spent their time but were considered irrelevant and ignored. The standard metrics of great literature and the tellings of history were based on the standards of the straight white male.

Women's studies examined more than just women's lives but also made students acknowledge the enormous influence gender has on all of our lives, demonstrating how the experience of boys and men's ideas of masculinity and femininity are molded by it.

Women: Images & Realities, A Multicultural Anthology (Chapter 1)

The term feminism refers to the belief that women have been historically subordinate to men as well as to the commitment to working for freedom for women in all aspects of social life. It's clear that similar values have informed the lives and work of many different women without even adopting the name or identifying as feminism. For example, Native American writer, Paula Gunn Allen, points out how contemporary feminism can be rooted and found in many Native American cultures. Some of these societies were governed by women were egalitarian, pacifist, and spiritually based. Sharing these values with modern day feminism, such as cooperation and a respect for overall human freedom.

She's Beautiful When She's Angry

The civil rights movement helped form the women's liberation movement

Some women would have meetings talking about their lives and experiences and how their lives would've been different if they were born as men

"Personal is Political"

"Knowledge is a power in which you control"

Women as well as men were against the women's liberation movement

'It ain't me babe' was the first ^{women's} liberation magazine in the United States.

The Voice of one is viewed as the voice of all which ignored the issues of black women.

Gay ^{women} spoke up against how straight women treat them the same way men treated them.

Womens Radicals argued that women's emotional and sexual needs should be prioritized as much as men's

She's Beautiful When She's Angry

Women in Puerto Rico were used as a population control and forced to have babies:

Women attempted to form a system that wasn't a hierarchy but more communal.

Women were not told about the side effects of birth control until it was too late.

Threshold concepts in Women's and Gender Studies (chapter 2)

A social constructionist approach to gender is a key feature of a feminist theoretical lens. A feminist stance understands gender as a system of privilege and oppression; it also assumes that gender is socially constructed, and is deeply interested in mapping out how, where, and to what effect.

Why a Threshold Concept?

A core idea of feminist scholarship are the distinction between gender and sex, as well as that our gender identities are socially constructed and not immutable. The key to this concept being that ideas and constructions of gender change across time, between and within cultures, and even within one's life span. The specific ways that gender is socially constructed at any given time also serve the purpose of establishing and perpetuating sexism, defined as prejudice and discrimination based on sex. Furthermore, racial, ethnic, and cultural identities frame expectations for appropriate gendered behavior, as are shaped by issues of race, class, age, ability, and sexual identity.

Sex and Gender

When we refer to "sex," the focus is on the biological, genetic, and physiological features of people, whereas when we refer to "gender," the focus is on the behavioral (and changeable/evolving) characteristics that we define as feminine or masculine.

~~Threshold Concepts in Women's and Gender Studies~~ (chapter 2)

Gendering is a process that has many dimensions and that occurs over time. Children continue to be socialized into their gender, developing a gender identity, which is a person's gendered sense of self. The manifestation of that gendered sense of self is referred to as one's gender expression or presentation.

A social constructionist approach to gender rejects the belief that there are only two sexes and two genders, arguing instead that our current binary sex/gender system is itself a social construction.

Gender Socialization

Some of the primary sites and areas of gender socialization include the family, education, religion, popular culture and the media, sports, and the legal and criminal justice system.

Education

School settings are a key site of gender socialization with the messages children tend to receive about appropriate behavior, attitudes, and attire based on their gender and can even come from school policies, teachers, fellow students, as well as the curriculum.

Threshold concepts in women's and Gender Studies (Chapter 2)

Dress codes often reinforce a double standard and convey the message to girls and young women that their bodies, by definition, are a distraction to boys and young men, and that it is their responsibility to cover it up. Some of these dress codes can also have the effect of regulating the dress and appearance of trans* students, as when a dress code prohibits long hair for boys, or stipulates that only (cisgender) boys may wear tuxedos to prom, and only (cisgender) girls may wear dresses.

Introduction to Women, Gender, Sexuality Studies

Unit V: Historical and Contemporary Feminist Social Movements

Introduction: Feminist Movements

Social movements and identities are not separate from each other, as we often imagine they are in contemporary society. Feminist historian Elsa Barkley Brown argues that we must have a relational understanding of social movements and the identities within and between them. An understanding of the ways in which privilege and oppression are linked through overlapping and sometimes conflicting social movements.

19th Century Feminist Movements

What is known as the first wave of the feminist movement began in the mid 19th century and lasted until the passage of the 19th amendment in 1920, which gave women the right to vote.

The ideology of the Cult of True Womanhood, summarized in four key tenets—Piety, Purity, Submission and Domesticity—which held that white women were rightfully and naturally located in the private sphere of the household and not fit for public, political participation or labor in the waged economy. However, this emphasis on confronting the ideology of the Cult of True Womanhood was shaped by the white middle-class stand point of the leaders of the movement. This ideology of white womanhood

Introduction to Women, Gender, and sexual studies

Unit V: Historical and contemporary Feminist Social Movements

Systemically denied black and working class women access to the category of "women" due to their necessity to do labor outside the home.

Historian Nancy Cott argues that the feminist movement and the abolitionist movement, which sought to end slavery and the racial justice movement following the end of the Civil War had significant overlap between each other. Both were movements that were largely about having self-ownership and control over one's body. For slaves, that meant the freedom from lifelong unpaid, forced labor, as well as freedom from the sexual assault that many enslaved Black women suffered from their masters. For married white women, it meant recognition as people in the face of the law and the ability to refuse their husbands' sexual advances. Comparisons between marriage and slavery were often drawn by white middle-class abolitionists as Antionette Brown wrote in 1853 that, "The wife owes service and labor to her husband as much and as absolutely as the slave does to his master" (Brown, cited in Cott 2000:64). This analogy had resonance at the time, but problematically conflated the unique experience of the racialized oppression of slavery that African American women faced in comparison to the oppression white women had faced.

Killing US Softly 4

10:08

ad States "feminine odor is everyone's Problem"
"It sure is a load off Roy since I lost 59 pounds!"

Advertisements Push the message that all that matters about women is their looks. Their appearances and figure is always touched up and edited.

Women who are dark skinned are only considered only beautiful when they meet the white ideal

Women's bodies are often mixed with objects or the product being sold

There is an analogy made between the sizes 0 and 00 saying that society wants women to disappear

Women are shown to cover their mouth's and communicate non verbally in advertisement

"Sex is both more important and less important than our culture makes it out to be. It's more important in that at it's best it has meaning and mystery and emotion power and it's less important in that it is by no means the most important aspect of life or of love.

Gender in the Media

Women either are Portrayed in sexist or stereotypical ways or are missing in great numbers. The connection between the economics and the messages women and girls and men receive can't be separated.

Women when in positions in leadership are often treated as women first and leaders as a distant second. Often being harshly judged by that factor

Women in Hollywood also can end up getting less substantial roles as they reach certain age. The older you seem to get the less valuable you might be to the public when searching for roles

One reason women and girls suffer from negative portrayals in the media-if they're portrayed at all-has to do with whether women have access to authority and ownership levels in media.

Threshold concepts in Women's & Gender Studies (chapter 3)

Oppression

The concepts of Privilege and Oppression provide a fundamental framework for understanding how power operates in society. This framework helps explain people's experiences in the world, and it provides us with tools to name and describe our social location. Oppression can be defined as prejudice and discrimination directed toward a group and perpetuated by the ideologies and practices of multiple social institutions.

| Type of Oppression | Corresponding Type of Privilege |
|-------------------------|---------------------------------|
| Racism | White Privilege |
| Sexism | Male Privilege |
| Classism | Middle-class Privilege |
| Heterosexism/Homophobia | Heterosexual Privilege |
| Ableism | Able-bodied Privilege |
| Cissexism/transphobia | Cisgender Privilege |

Within each system of privilege and oppression, we can see that there is a dominant group and a marginalized group, one group who is considered to be the norm, with their counterpart being the "other." Audre Lorde calls it a "mythical norm."

Misconception Alert

Bigotry, Prejudice, and racism are three ideas that are important to distinguish from each other, because whereas the first two happen on a practical and potentially individual level, the last is structural and systemic.

Threshold concepts in Women's & Gender Studies (chapter 3)

Misconception Alert

As with Patriarchy, racism is not the product or conduct of an individual person but what Tatum defines as "a system involving cultural messages and institutional Policies and Practices as well as the beliefs and actions of individuals" (362). Some people use "Prejudice" and "bigotry" as interchangeable with "racism"; bigotry is a personal belief system that may manifest in acts of meanness or hostility on an individual level. Prejudice is a Preconception about an individual on the basis of a racial identity. Racism differs from either of these because it involves what David Wellman has called a "system of advantage based on race" and means Prejudice Plus bigotry Plus Power, or the ability to grant Privileges to groups and withhold them from others

Internalized Oppression and Horizontal Hostility

Institutional and ideological manifestations of privilege and oppression are internalized by members of both dominant and marginalized groups. In other words, it is often the case that members of marginalized groups come to internalize the dominant group's characterizations of them as lesser and inferior. This Phenomenon is called internalized oppression, and can be seen as a marker of the "success" of the dominant group's use of ideology.

Threshold Concepts in Women's & Gender Studies (Chapter 3)

Internalized OPPression and Horizontal Hostility

An example being when working-class and poor people internalize classism, they come to believe that their class position is deserved, that their failure to succeed economically is the result of their failure to work hard enough and exert enough effort to achieve class mobility. Gay men and lesbians internalize heterosexism if they accept the belief that they are unfit to parent or are undeserving of protection from discrimination. Women internalize sexism if they come to believe they come to believe that they are less capable in mathematics and the natural sciences.

Horizontal hostility is when members of marginalized groups police each other's behavior and/or appearance. Horizontal hostility happens when a member of a marginalized group identifies with the values of the dominant group.

Privilege

Privilege can be defined as benefits, advantages, and power that accrue to members of a dominant group as a result of the oppression of the marginalized group; individuals and groups may be privileged without realizing, recognizing, or even wanting it.

Threshold Concepts in Women's & Gender Studies (chapter 3)

Learning Roadblock

Defensiveness and denial of Privilege

"If I don't see it, it must not exist"

The ideologies

ideologies are sets of ideas or beliefs. Just as there are dominant and marginalized groups in society, so there are dominant ideologies. Ideologies always represent the attitudes, interests, and values of a particular group.

Sistersongs core Reproductive Justice Principles

Every woman has the human right to:

Decide if and when she will have a baby and the conditions under which she will give birth

Decide if she will not have a baby and her options for preventing or ending pregnancy

Parent the children she already has with the necessary social supports in safe environments and healthy communities, and without fear of violence from individuals or the government

Women, Gender, and Sexuality (Chapter 3)

Identity Terms

Language is political, hotly contested, always evolving, and deeply personal to each person who chooses the terms with which to identify themselves. To demonstrate respect and awareness of these complexities, it is important to be attentive to language and to honor and use individuals' self-referential terms (Farinas and Farinas 2015).

People of Color vs. Colored People

People of color is a contemporary term used mainly in the United States to refer to all individuals who are non-white (Safire 1988). It is a political, coalitional term, as it encompasses common experiences of racism.

Colored People is an antiquated term used before the civil rights movement in the United States and the United Kingdom to refer perjoratively to individuals African descent. The term is now taken as a slur, as it represents a time when many forms of institutional racism during the Jim Crow era were legal.

Disabled People vs. People with disabilities

Some people prefer person-first phrasing, while others prefer identity-first phrasing. Person-first language linguistically puts the person before their impairment (physical, sensory or mental difference). Example: "a woman with a vision impairment". This terminology encourages nondisabled people to think of those with disabilities as people (Logsdon 2016). The acronym PWD stands for "people with disabilities".

Women, Gender, and Sexuality (Chapter 3)

Although it aims to humanize, People-first language has been critiqued for aiming to create distance from the impairment, which can be understood as devaluing the impairment.

Transgender vs. Transgendered, Trans, Trans*, Non-binary, Genderqueer, Genderfluid, Agender, Transsexual, Cisgender, cis

Queer, Bisexual, Pansexual, Polyamorous, Asexual

Latino, Latin American, Latina, Latino/a, Latin@, Latinx, Chicano, Xicano, Chicana, chicanola, chican@, chicanx, Mexican Americana, Hispanic

Indigenous, First Nations, Indian, Native, Native American, American Indian, Aboriginal

Global South, Global North, Third world, First world, Developing country, Developed country

Transnational, Diasporic, Global, Globalization

Threshold concepts in Women's & Gender Studies (chapter 5)

A Feminist Stance

- Stresses the importance of locating oneself within structures of privilege and oppression
- Analyzes how systems of privilege and oppression operate in a number of contexts (for example, in one's personal life and relationships, in experiences of one's body, in societal institutions, etc.)
- Prioritizes generating visions for social change and identifying strategies for bringing about that change.

Framing Definitions and Related Concepts

Feminine Praxis is defined as the "integration of learning with social justice" (44). As they go on to explain, for students of women's and gender studies, "Praxis is about applying one's knowledge to challenge oppressive systems and unequal traditions" (44). The same pertains to scholars in the field, as Sharlene Hesse-Biber notes in her introduction to Feminist Research Practice.

One of the main goals of feminist research projects is to support social justice and social transformation; these projects seek to study and to redress the many inequities and social injustices that continue to undermine and even destroy the lives of women and their families.

Threshold Concepts in Women's & Gender Studies (Chapter 5)

Activism and Praxis are related concepts but not synonymous. Praxis, the intersection of theory and practice, involves a visible and deliberate set of actions informed by theory, by research, and by evidence. As Charlotte Bunch (2013) explains in "Not By Degrees: Feminist Theory and Education," theory is useful because it helps guide, and therefore strengthen, activism; without it, she argues, we run the risk of falling into the "any action/no action" bind. When caught in this bind, one may go ahead with action—any action—for its own sake, or be paralyzed, taking no action for lack of a sense of what is 'right.' Bunch envisions a two-way street between theory and activism, in which theory guides activism, and then the knowledge gained from engaging in activism is used to revise and refine one's theory. As she puts it, "theory thus both grows out of and guides activism in a continuous, spiraling process."

As we saw in the opening illustration, the March for our Lives movement released a Policy Plan in 2019; over 40 people contributed to the plan that was clearly shaped by theory-informed research and evidence.

Introduction to Women, Gender, Sexuality Studies

Conceptualizing Structures of Power

A social structure is a set of long-lasting social relationships, practices and institutions that can be difficult to see at work in our lives. They are intangible social relations, but work much in the same way as structures we can see: buildings and skeletal systems are two examples. The human body is structured by bones; that is to say that the rest of our bodies' organs and vessels are where they are because bones provide the structure upon which these other things can reside. Structures limit possibility, but they are not fundamentally unchangeable. For instance, our bones may deteriorate over time, suffer acute injuries, or be affected by disease, but they never spontaneously change location or disappear into thin air. Such is the way with social structures.

Social institutions may be understood to include: the government, work, education, family, law, media, and medicine, among others. To say these institutions direct, or structure, possible social action, means that within the confines of these spaces there are rules, norms, and procedures that limit what actions are possible.

Introduction to Women, Gender, and Sexuality Studies

Intersectionality

The concept of intersectionality identifies a mode of analysis integral to Women, gender, Sexuality Studies. Within intersectional frameworks, race, class, gender, sexuality, age, ability and other aspects of identity are considered mutually constitutive; that is, people experience these multiple aspects of identity simultaneously and the meanings of different aspects of identity are shaped by one another. In other words, notions of gender and the way a person's gender is interpreted by others are always impacted by notions of race and the way that person's race is interpreted. So, notions of blackness, brownness, and whiteness always influence gendered experience, and there is no experience of gender that is outside of an experience of race. In addition to race, gendered experience is also shaped by age, sexuality, class, and ability; likewise, the experience of race is impacted by gender, age, class, sexuality, and ability.

A single determinant model of identity presumes that one aspect of identity, say, gender, dictates one's access to or disenfranchisement from power. An example of this idea is the concept of "global sisterhood", or the idea that all women across the globe share some basic common political interests, concerns, and needs (Morgan 1996).

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